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WATCHING FOR GOOD.

Home-Talk by J. H. N., W. C., Apr. 7, 1868.

OUR watching, if it is like that of the disciples before the Second Coming, will be watching for something good, and not for evil. At the time the disciples were told to watch, they were told also to lift up their heads for their redemption drew nigh. They were in suspense and doubt, and did not know what was coming; but they knew that something good was coming. Their situation was somewhat like that of the people of this country in the present political and social turmoil. Dissolutions and revolutions were going on, affecting the interests of everybody. There are two ways of looking and watching in such circumstances. Many are watching now no doubt in a fearful spirit; thinking, in the midst of all this uncertainty, that evil is going to shut down upon us, and the devil take possession, and hope die out. That is not the true watching. The watching of the Primitive Church was in the spirit exactly opposite to that. They felt the uncertainties and tumults and writhings of the times, but they were watching for the greatest blessing and glory that ever appeared to human beings. They were watching for an event like the resurrection of Christ; for life, and not death. I am watching in that way. I don't expect evil, but good. I don't know what is coming, but something good is coming. That is the language of my heart; *something blessed and glorious is coming.*

I suppose if we train our hearts to watch for good in the true way, that there will be no need of special training for watching against the devil. The development of perfect vigilance, and the refinement that will see every thing that is going, will come by watching for good, far more effectually than by watching for evil. The cat, when it is watching for a mouse, is not watching for evil, but for a good thing to come; it is watching under the stimulus of appetite; it is going to have a feast, and the eye glistens, and every muscle is

strained to the attitude of readiness to catch the prey. Men who are watching for evil will not be very active and vigorous about it; they would rather take a dose of opium and go to sleep. If you get your eye on good, and expect good, you will be wide-awake.

STOPPING THOUGHT.

Home-Talk by J. H. N., W. C. Apr. 30, 1868.

I suppose the faculty of casting down imaginations and regulating thought, requires us to have a great deal more voluntary power at work in our brains, than we are accustomed to think possible. That is to say, it is very necessary a person should have the power to stop thinking altogether—to not think of any thing. It is not enough to have the power, when you are thinking wrong, to go to work and set yourself to thinking right. There are a great many questions upon which you have no business to think at all. Folks ask me what I think upon such and such matters; and I have frequent occasion to say, "I don't think any thing at all about them." It is not essential that we should think either right or wrong on certain subjects; the thing is to think nothing, until we have inspiration, or God sets us to studying these subjects. It should be constantly the question in the economy of our mental habits, what subjects our attention should be directed to, and what it should not be directed to? when we should be at work, and when we should not be at work with our minds? A man may be very earnestly at work on a certain subject, and, when he is criticised for getting wrong ideas, he may say, "I tried to get right ideas—I did the best I could." But perhaps he had no business to be studying that subject at all; if he went about it in his own wisdom, without grace, or faith, or inspiration, of course he would go wrong.

When you are asleep, your mind ceases to work altogether, except as you may dream. The idea that the mind must be at work on something all the time, I do not think is philosophical. We can quit working our brain just as well when we are awake, as when we are asleep. We are in danger sometimes of wearing on our nervous system with good thoughts, and we want to be able to stop the machinery instantly and be quiet. The characteristic of the spiritual mind is, that there is more voluntary control in it than there is in the carnal mind. If we can carry control into the sexual nature and have voluntary power there, the same power must be extended to the working of the brain, and in the line of cessation from thought. When thought is going wrong, we

must be able to stop the machinery, and shut off the motive power. That is the very thing done when we "go home." We stop the machinery of the mind, and go back into the heart, and let the heart have full operation for the time being, till we are ready to start the mind again under inspiration.

Spiritual influences stop the action of the brain. It is the tendency of bad magnetism to make us go to sleep, and on the other hand that is the effect of good magnetism. The disciples who were present at the transfiguration, when a cloud of glory came down upon them, were heavy with sleep. What is the philosophy of that? Is it not that the powerful effect of external spiritual influences drives all the vital force of the brain back upon the heart, and so puts the brain into some such condition as sleep?

In the practice of animal magnetism, the subject may sit down and give himself up in a voluntary way to the manipulations of the magnetizer, till he loses all control of his thoughts; but in the beginning of the process he can rouse himself if he chooses, and throw off the influence. So we can learn to resist any magnetism that would force us to think in a direction we do not choose. The brain must obey the heart. The heart must be able to send messengers to the brain, and say, "I do not choose to have any thought going on such a subject, and I won't listen to any talk about it."

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

Guidance of Thought.

Query.—What is your system of thought?

Reply.—You might about as well ask me, What is my system of digestion? *Thought is sight.* I keep looking. I brush the dust out of my eyes as much as I can, and watch and look. Subjects will present themselves in a great variety of ways, and inward and outward suggestions will arise. Then I have on hand unfinished jobs of thought all the time—rough-hewn blocks or sticks of ideas—and when I have nothing else to do, I sit down and chip away at them.

I look steadily, and when I can see through a subject satisfactorily, then I write. The business of writing, with me, is simply daguerreotyping thoughts that I previously have in my mind. I see through a subject, and then when I sit down to write, all I have to do is to perfect the expression.

The supreme guidance of thought is not after all in my system, or in my own mind, but in the spirit that is upon me. Any spirit that is upon us, predisposes us to think thoughts homo-

geneous to itself. If I have a spirit that has been molded by a certain system of thought, the presence of my spirit upon other persons' brains, predisposes them to think the same thoughts that I do; and it will act as an obstruction to their thinking any other thoughts. It does not absolutely compel them to think as I do, and does not absolutely forbid them to think the contrary; but it renders it easy for them to think the same thoughts that I do, and difficult to force their brains into independent thought. If the spirit of the world is upon a person, it will be difficult for that person to think against the world; and so in respect to any other spirit.

Now I recognize Christ as the head of all principality and power, and I have committed myself to him, as far as I have been able—brain and heart; and there is a predisposition in my brain to think gospel thoughts, to search the scriptures, and break forth into newness of discovery in the faith and doctrines of Christ. That predisposition is all the time at work upon me; and as I work and exercise my brain, I find it easy to think in one direction, and difficult to think in others. This guides me. I follow the current; I find out which way the influence of Christ leads. That is one main principle of my system of thought, to find out the veins of spiritual leading—to be sagacious in discovering the invitations of thought in my heart. When I find my mind obstructed in a certain direction, I will not try to work that way.

It is by this course we may be sure of consistency. I do not try to connect my present thoughts with any past system. I do not keep my eye out as to the consistency of my views, or try to form a great theological theory, but for present exercise, I seek out openings, and accept the invitations of thought that I have; and by thinking in the spirit of truth, I expect to find afterward that what I now think will be consistent with what I thought twenty years ago, because it is thought in the same spirit.

Brooklyn, June 15, 1852.

Table Talk.

If you count eating an indulgence, you will be sure to be condemned. You cannot cure yourself of condemnation, whether you eat much or little, as long as you regard eating as an indulgence. You must consider it a *duty*. Do it seriously from principle; count that you are serving God in eating strawberries more than in cultivating them. Cultivating strawberries is merely introductory to their main function. It is considered very meritorious to plant and hoe, but an *indulgence* to eat the fruit of our labor; as though every thing pleasurable were wrong—as though God were very stingy, and wished to have us regard every thing pleasurable as extra. This is the opposite of the truth. The more we get acquainted with God, the more we shall find it is our special duty to be happy. It is the main focus and center of all duty to "eat the fat and drink the sweet" and enjoy God and his works. All other duties are merely preliminary, and serve as protectives of these duties. When you eat, do it *seriously, purposely, heartily*, as unto the Lord. If you think it is an indulgence, you defile your conscience; you can not do it heartily, your nature revolts at the quarrel between your conscience and your appe-

tite. If you eat on principle, it will steady your nerves and bodily functions. It will give stability to your stomach.

Brooklyn, 1852.

BUTTER-MAKING.

II.

WORKING THE BUTTER.

THIS is a very important part of butter-making, and should be performed with judgment and care. It is quite a general practice among butter-makers to wash the butter in water after it is taken from the churn, the object in view being to free it from buttermilk. This course however is objected to by some; who consider the flavor injured by the process. The operation is perhaps unnecessary, as the same object may be more effectually attained by a different process.

On taking the butter from the churn, press it with the ladle, and drain off as much of the butter-milk as can be got rid of without much working. Then salt it, adding an ounce of salt to each pound of butter, or even a less quantity, which will suit many palates better, as over salting destroys that peculiar sweetness which is so agreeable to the palates of a large class of butter-eaters. After salting, allow the butter to stand a few hours in a cool place, and finish working by rolling it into thin sheets with a slightly corrugated roller, on a marble slab having a groove around the edge, to carry off the whey as it is pressed out in the operation. While in this state, by the application of dry cloths, every particle of buttermilk that remains in the butter may readily be absorbed without danger of breaking the grain of the butter by overworking. Nevertheless, whatever course is pursued, it should be thorough; for though every precaution thus far has been taken, if the buttermilk be not thoroughly separated, the butter will not keep sweet a very long time.

PACKING AND STORING.

If the butter is to be packed for storing or market, it should be done soon after it is made. Stone jars are the best packages for long keeping. If wooden packages are used, they should be prepared by first being filled to the brim with boiling water, and allowed to stand until cold, for the purpose of extracting whatever sap may remain in the wood; or, what is still better, if you use steam in the dairy, place the tub on a platform, bottom side up, and throw a jet of steam into it for the space of a few minutes; afterwards fill the firkin with a strong brine and allow it to stand several days until thoroughly saturated, in order to fill the pores of the wood, and render the package as nearly air-tight as possible. If made strong, the brine may be saved and used several times over. In case of small dairies where packages are sometimes a number of days in being filled, measures should be taken to exclude the contents as far as possible from contact with the air. When the package is filled, lay a cloth on top of the butter, and on the cloth spread a layer of dry salt. Then cut a circular piece of thick manilla paper, exactly fitting the circumference of the package, and give it a coating on both sides, of gum shellac, cut in alcohol; when dry, press it down snugly on top of the covering of salt, and plaster the edge around with a little tallow to exclude the air. Where shellac is not conve-

nient, the paper may be dipped in sweet, melted tallow that has been thoroughly tried, and laid on while the tallow is in a plastic state, the edges being thoroughly secured to the package. Thus, if all parts of the work have been properly performed, you will have a package of butter that will keep any reasonable length of time. The best place perhaps for storing butter is a cool, dry cellar, with a temperature if possible that does not rise above fifty-five or sixty degrees in summer. The place should be free from vegetable odors, kerosene, fish, and anything of that sort. I remember one or two instances when a skunk having been killed by the dog near the milk-room, all the milk and butter in the house, in spite of every precaution were rendered unfit for use because they absorbed the offensive odor of the animal.

MAKING BUTTER IN WARM WEATHER.

Considerable difficulty is experienced in making butter in the warmest weather in July and August. So much is this the case, that many do not attempt it, but instead, resort to cheese-making. But results prove that even experienced cheese-makers are not always successful in producing a first-rate article during this period. In fact the same precautions are necessary in cheese-making as in butter-making, in order to secure complete success. The difficulty, however, in making butter in warm weather, is to a great extent being overcome by many, especially those who are so fortunate as to have running water which can be brought into the dairy-house. Where this is the case, the following plan has proved successful. Shallow vats, or sinks three inches in depth and wide enough to hold two pans abreast, are placed in the milk-room far enough from the walls of the building to admit of a free circulation of air. In these the pans of milk are placed, and water to the proper depth is allowed to circulate through the vats, thus cooling the milk, and keeping it at the right temperature for the cream to rise. Where running water is not at hand, the operation may be carried on more or less successfully by conducting water from a well or cistern into the vats, and changing it as often as it becomes warm; the labor of pumping could be performed by means of a wind-mill pump.

There is still another method of keeping a low temperature in the milk-room, which, though I am not aware of its having been tried for that purpose, I am persuaded might be successfully adopted; and that is to form an ice-room over the milk-room in the following manner. Let the building be two stories high, and the upper story fitted up with double walls like those of an ice-house; lay a floor of galvanized sheet-iron (made water-tight after the manner of tin roofs) upon substantial joists; and let it be a little crowning, in order that the water produced by the melting of the ice may be carried away. The ice should not rest directly on the sheet-iron, but on strips of boards laid on the iron over the joists which support the floor. The method of placing ice above the substance to be kept cool, as in conservatories and refrigerators, is found much more effectual in reducing the temperature of a room, than the practice of surrounding it with ice; because cold currents of air always descend. Another thing in favor of this plan, is, that the light is not obstructed; and ventilation is then rendered easy, by which

means the room may be kept at the desired temperature. This room above would serve the double purpose of holding a supply of ice for the family during the season, and of making a desirable milk-room which would defy atmospheric changes.

The ordinary work of the dairy should be performed in an adjoining room. In a building of this kind, it would be desirable that one end should butt against a bank of five or six feet in height, for the convenience of storing the ice. This end of the lower story, which is designed for the milk-room, could be partitioned off; thus forming a small room for storage, in which the temperature might be kept so low that fermentation could scarcely take place.

H. T.

RIPE FRUIT.

THERE are three distinct stages that may be observed in the perfecting of good fruit. First comes the stage of blossoming, a short period during which, through the mysterious agency of the pollen, the seed is fertilized. Then comes the longer period of the growth of the fleshy part of the fruit; and finally comes the somewhat protracted period during which the seed is ripened. This last period is the one most trying to patience. Grapes very quickly get their full size; but the unripened clusters hang on the vines for weeks, and one naturally wonders what they are waiting for. Boys many times can not wait the slow process in the case of apples, but club off the green fruit.

These three stages are a good illustration of the growth of this Community. Its flowering period was when its founder first came into a close relation with God, and was the recipient of chronic inspiration. Its second stage we may say was in some sense perfected when a peaceful and harmonious relation was thoroughly established among its members, and no more new ones were required. Its final stage or period when it shall have ripened its seed, will have been completed when the system of scientific propagation shall have been thoroughly and experimentally established.

The Community has to establish first, its relations to God; second, the relations of its members to each other; and third, its relations to the succeeding generation. These three sets of relations are represented first by its religion, secondly by its social theory and business character, and thirdly by its proficiency in the science of propagation.

The Community now stands in a position where the first two in this series of periods are in a sense completed. The religion of the Community seems to have a firm hold of all its members, and is tolerated outside. The social relations of its members seem to be in a peaceful condition; while the business relations, involving what is called the bread-and-butter question, were settled long ago. But the question of its establishment through coming generations, is not yet so clearly manifest. The question whether God has launched the Community into the world with the purpose that it shall stand forever, can only be solved by the propagation and bringing up of the successors of those who first shouldered and have borne its burdens.

Not taking this view of the progress of the Community and seeing that the religious, social and bread-and-butter questions were so nicely

disposed of, outside friends could scarcely understand why the Community remained so unemonstrative in respect to the work of establishing other Communities. The simple truth is, that like the grapes and apples, it is engaged in the comparatively slow process of ripening its seed. Until that is done it cannot reproduce itself. Therefore we say to the impatient ones as we would say to the boys, Don't club off the green apples.

H. J. S.

SMITH'S STORY.

XII.

THE first night out we erected our tent, and Edward and I made our bed in it on the ground. It was rather hard the first night or two; but after that we slept as well and even better than we had ever done in feather-beds. Mrs. Metcalf had adopted for this trip, the dress worn by the women of the O. C., viz., short dress, pants, boots, and hat. She was a small woman, weighing about one hundred pounds, and in this dress she looked like a little girl. She had never been very strong; but the radical change adopted in her dress and mode of living, seemed to work a complete revolution in her system. She became strong, and able to take long walks each day. In fact this out-door exercise gave new life to all of us.

We took an early start the second morning, and after traveling about a mile, we came upon a camp of four wagons. They had been delayed about starting that morning, owing to the breaking of a wagon-reach the night previous, which was now being put in. They were camped close to the road, and had a woman among them, which seemed to establish a point of sympathy between us. We stopped a few moments to ask questions, and soon found that this company were all from one neighborhood, in Linn Co., some twenty-five miles north of Iowa City. They at once proposed that we join them till we could do better, and we accepted the invitation. In these western caravans each wagon has its own position in the train, which it always keeps; and I will briefly describe our new companions by their position in the train.

The leading team was owned by a middle-aged, resolute man, whose companion was a doctor. The second team was owned by two brothers, middle-aged men; and they had as an associate, a young man of eighteen. The third team was owned by an enterprising speculator, who had as companions, two young men. He was buying cattle along the road to drive through to California. The leader, the two brothers, and this speculator, each had families which they had left behind in Linn Co. The fourth team contained a middle-aged man, his wife and little girl, and a young man of twenty. We of course took the fifth position. The man who owned the fourth team, soon developed a disposition entirely hostile to harmony. He came to be so cordially hated by all, that he parted company with us at Council Bluffs. But the rest of the company remained together. We formed a rude organization, and instituted a night guard, each man taking his turn, and watching half the night at a time. The principal object of this guard, especially at this stage of our journey, was to prevent any of our cattle from straying away, as we did not intend to corral them at night; and in fact we had not wagons sufficient to form a suitable corral if we had wished to. A corral is made by forming a circle or ellipse with the wagons, and connecting each wagon with ox chains, thus forming a secure pen, into which the cattle can be driven in case there is danger of an Indian raid. But of course the cattle do not get so much time to feed when corralled during the night, as when they are at liberty.

It was two hundred miles across the country, from Iowa City to Council Bluffs, and we averaged about sixteen miles per day over most of the route. A part was so bad that some days we did not go more than five miles. The small streams were not bridged, and the roads through the low places were in a horrible condition. Our wagons would sometimes sink down

till the axletrees rested in the mud. Then came the advantages of Communism. Teams from the other wagons would be put on till the line was long enough for the leading oxen to get good footing; and then with shouting, and gesticulation, and a free use of the ox-whip, the wagon would begin to move inch by inch, till finally it would be drawn through to solid ground. Then the teams would be taken back and hitched to another wagon, and so on till all were through. In this way twelve or fourteen yoke of oxen would sometimes be hitched to one wagon, and quite frequently the chains would break; so that every time we came to a blacksmith's shop we would have to stop and get some chains mended. Besides this circumstance, we had no drawbacks before reaching Council Bluffs. We had plenty to eat, and our two cows furnished us with all the milk we needed. The speculator had several good milch cows, and we used to set the night's milk in pans, and in the morning put the cream into a tin pail with a tight-fitting cover; and two or three times a week we would churn, and thus supply ourselves with good fresh butter. We never stopped long enough at noon to build a fire to cook our dinners, but would eat a lunch that had been prepared in the morning. Our favorite noon meal was crackers and milk. We camped early Saturday afternoon, so as to enable us to do our washing; and remained in camp till Monday morning.

By the time we reached Council Bluffs we had met hundreds of teams returning from the Pike's Peak trail, with the news that Pike's Peak was all a humbug. We heard this story so many times that we finally concluded it must be true; and so we decided to keep straight on to California by the old trail along the north bank of the Platte River.

We reached Council Bluffs one pleasant afternoon, and camped one-half mile west of the city in the valley of the Missouri River. The Missouri bottom is here four or five miles wide, and stretches away to the north and south as far as the eye can reach. The river runs on the western side of this bottom, and on its western bank is built Omaha City; so that Council Bluffs and Omaha are separated by the Missouri River and four miles of bottom land. These two cities were the last places at which emigrants crossing the plains of Nebraska could complete their outfit. All our company had some purchases to make at one of these two places; so we intended stopping here several days. One of the necessities of a trip across the plains we had neglected to purchase till now, namely, a keg of brandy for each wagon. Three of our company were appointed to visit the numerous liquor stores of Council Bluffs, and three others to visit those of Omaha, to test and price the poison. There were none in the camp who were very good judges of the stuff; otherwise I probably should not have been chosen as one of the number to go to Omaha on this testing expedition. We visited several wholesale liquor stores, and upon making known our business we were taken to the cellar and shown numerous brands. The doctor did the most of the tasting, while the other men and I did the smelling. The doctor came near taking more than he could stand under, but we succeeded in getting back to camp without any serious difficulty. We compared notes with the other party, and concluded to buy our liquor in Omaha.

I spent one day in roaming over the Bluffs, viewing the splendid scenery. This point was for about three years the residence of the Mormon hosts of Brigham Young, in his celebrated march to the great Salt Lake valley. The best part of the city is on the plains, at the foot of the high bluffs on this side the valley; though the finest places for residences are on the delightful slopes and hillsides of the valleys, which now constitute the upper part of the town. The view from the high bluffs back of the city, is very commanding and beautiful. From the top of one of these hills one can see six rising cities in the distance.

Omaha City, the capital of Nebraska, is beautifully situated on a wide plateau of the western bank of the Missouri River, a little above the latitude of New York city; and being the outlet of the Platte River, and the crossing point of the river for the

North Platte route to Denver, California and Oregon, and the business center for Northern Nebraska, it gives promise of becoming a great commercial emporium. The late establishing at this place of large machine-shops by the Pacific R. R. Company, will give it a new impetus.

We here bought the remaining articles needed on our journey. Orlando and I, also purchased between us another yoke of oxen. This took nearly my last dollar. In fact, nearly all the company invested their money in cattle, expecting to get a good advance on their purchase-money so soon as they arrived in California.

It was here that I made a *dear* shot, but instead of venison, got chicken-meat. I was sitting in our tent with one of the company, when upon looking out, I espied a fine rooster strutting about, but a few yards from the tent. I suggested to my comrade that it was an excellent time to try the accuracy of our revolvers by shooting at the rooster's head. He assented, but insisted that I should shoot first. Nothing loath, I drew my revolver from my belt and fired at the rooster's head. The revolver proved to be a good one, for the ball passed through the bird's head, killing him instantly. But the owner of the lousy chicken happened to be passing near our camp at the time, and hearing the report of the pistol, he looked in time to see the bird fall. He immediately came up and demanded seventy-five cents for the poor thing. I had just come from a country where such birds were worth about ten cents apiece, and his price seemed exorbitant, especially as I had only shot for fun; but the man was unrelenting, and so I put a silver fifty and a twenty-five cent piece into his hand, and thus got rid of him. I have never shot at other people's chickens since. The chicken was left for our disposal, but I told the others they could have it if they wished; I had got all the benefit from it I wanted.

THE CIRCULAR.

O. C., MONDAY, MARCH 22, 1869.

AMERICAN SOCIALISMS.

NO. XXIV.

THE histories of the religious Communities, grouped together by Jacobi in the short article we presented last week, have suggested some thoughts which may as well be interjected here.

We have spoken of this class of Communities from time to time as *successful*. This must not be understood however, in any absolute sense. Their success is evidently a thing of *degrees*. All of them appear to have been very successful at some period of their career in *making money*; which fact indicates plainly enough, that the theories of Owen and Fourier about "compound economies," and "combined industry," are not moonshine, but practical verities. We may consider it proved by abundant experiment, that it is easy for harmonious Associations to get a living, and to get rich. But in other respects these religious Communities have had various fortunes. The oldest of them, Beizel's Colony of Ephrata, in its early days numbered its thousands; but in 1858 it had dwindled down to twelve or fifteen members. So the Rappites in their best time numbered from eight hundred to a thousand, but are now reduced to two or three hundred old people. This can hardly be called success, even if the money holds out. On the other hand, the Shakers appear to have kept their numbers good, as well as increased in wealth, for nearly a century, though Jacobi represents them as now at a stand-still. The rest of the Communities in his list, dating from 1816 to 1846, are perhaps not old enough to be pronounced permanently successful. Whether they are dwindling, like the Beizelites and Rappites, or at a stand-still, like the Shakers, or in a period of vigor and growth, Jacobi does not say, and we have no means of ascertaining. It is proper, however, to call them all successful in a relative sense; that is as compared with the non-religious experiments. They have held together and made money

for long periods; which is a success that the Owen and Fourier Communities have not attained.

For the causes of this success, we have referred to their religious principles and their freedom from marriage. Jacobi seems disposed to give special prominence to *leadership*, as a cause of success. He evidently attributes the decline of the Beizelites, the Rappites and the Zoarites, to the old age and death of their founders. But something more than skillful leadership is necessary to account for the success of the Shakers. They had their greatest expansion *after* the death of Ann Lee. Jacobi recognizes in his account of the Ebenezers, *another* centralizing and controlling influence, co-operating with leadership, which has probably had more to do with the success of all the religious Communities, than leadership or any thing else, viz., *inspiration*. He says of the Ebenezers:

"They call themselves the inspired people. They believe in the Bible, as it is explained through their mediums. Metz, the founder, and one of the sisters, have been mediums more than thirty years, through whom *one* spirit speaks and writes. This spirit guides the society in spiritual and temporal matters, and they have never been disappointed in his counsels for their welfare. They have been led by this spirit for more than a century in Germany. No members are received except by the consent of this controlling spirit."

Something like this must be true of all the Communities in Jacobi's list. This is what we mean by *afflatus*. Indeed, this is what we mean by *religion*, when we connect the success of Communities with their religion. Mere doctrines and forms without afflatus are not religion, and have no more power to organize successful Communities, than the theories of Owen and Fourier.

Personal leadership has undoubtedly played a great part in connection with afflatus, in gathering and guiding the religious Communities. Afflatus requires personal mediums; and probably success depends on the due adjustment of the proportion between afflatus and medium. As afflatus is the permanent element, and personal leadership the transitory, it is likely that in the cases of the dwindling Communities, leadership has been too strong and afflatus too weak. A very great man, as medium of a feeble afflatus, may belittle a Community while he holds it together, and insure its dwindling away after his death. On the other hand, we see in the case of the Shakers, a strong afflatus, with an ordinary illiterate woman for its first medium, and the result is success continuing and increasing after her death.

It is probably true, nevertheless, that an afflatus which is strong enough to make a strong man its medium *and keep him under*, will attain the greatest success; or in other words, that the greater the medium the better, other things being equal.

In all cases of afflatus continuing after the death of the first medium, there seems to be an alternation of experience between afflatus and personal leadership, somewhat like that of the Primitive Christian Church. In that case, there was first an afflatus concentrated on a strong leader: then after the death of the leader, a distributed afflatus for a considerable period following the day of Pentecost: and finally another concentration of the afflatus on a strong leader in the person of Paul, who was the final organizer.

Compare with this the experience of the Shakers. The afflatus (issuing from a combination of the Quaker principality with the "French Prophets") had Ann Lee for its first medium, and worked in the concentrated form during her life. After her death, there was a short interregnum of distributed inspiration. Finally the afflatus concentrated on another leader, and this time it was a man, Elder Meacham, who proved to be the final organizer. Each step of this progress is seen in the following brief history of Shakerism, from the American Cyclopædia:

"The idea of a community of property, and of Shaker families or unitary households, was first broached by Mother Ann, who formed her little family into a model after which the general organizations of the Shaker order as they now exist, have been arranged. She died in 1784. In 1787, Joseph Meacham, formerly a Baptist preacher, but who had been one of Mother Ann's first converts at Watervliet, collected her adherents in a settlement at New Lebanon, and introduced both principles, together

probably with some others not to be found in the revelations of their foundress. Within five years, under the efficient administration of Meacham, eleven Shaker settlements were founded, viz.: at New Lebanon, N. Y., which has always been regarded as the parent Society; at Watervliet, N. Y.; at Hancock, Tyngham, Harvard, and Shirley, Mass.; at Enfield, Conn. (Meacham's native town); at Canterbury and Enfield, N. H.; and at Alfred and New Gloucester, Me."

Going beyond the Communities for examples (as the principles of organization and growth are the same in all spiritual combinations), we may in like manner compare the development of Mormonism with that of Christianity. Joe Smith was the first medium. After his death came a period of distributed inspiration. Finally the afflatus concentrated on Brigham Young as its second medium, and he has organized Mormonism.

For a still greater example, look at the Bonaparte dynasty. It can not be doubted that there is a persistent afflatus connected with that power. It was concentrated on the first Napoleon. After his deposition and death there was a long interregnum; but the afflatus was only distributed, not extinguished. At length it concentrated again on the present Napoleon; and he proves to be great in diplomacy and organization, as the first Napoleon was in war.

One lesson to be learned from the law which we thus dimly discern is, that it is foolish to expect the end of a spiritual combination, whether good or bad, merely from the death of its personal leader. We must calculate the strength and persistence of the afflatus, as well as the vital continuity of the medium, before it is safe to predict in such cases. People who expect that the Bonaparte dynasty will end with the present Napoleon, may be disappointed, as they were in the case of his predecessor, if they have not taken into account the afflatus that is the life of the dynasty.

We said some time ago that the general conclusion toward which our facts and reflections point, is, first, that religion, not as a mere doctrine, but as an afflatus, having in itself a necessary tendency to make many into one, is the first essential to successful Communism; and secondly, that the afflatus must be strong enough to decompose the old family unit and make Communism the home-center. We may now add (if the law we have just discovered is reliable), that the afflatus must also be strong enough to prevail over personal leadership in its mediums, and be able, when one leader dies, to find and use another.

We must note however that this law of apparent transfer does not necessarily imply *real change of leadership*. At least in the case of Christianity, its adherents assume that the first leader was not displaced, but only transferred from the visible to the invisible sphere, and thus continued to be the administrative medium of the original afflatus. And something like this, we understand, is claimed by the Shakers in regard to Ann Lee.

COMMUNITY JOURNAL.

[For the week ending Mar. 20.]

ONEIDA.

—G. W. N. is spending a week at O. C.

—During the past six weeks more than five hundred yards of cotton cloth have been bleached by the chloride of lime process at the laundry.

—The pile-driving for the foundation to the abutment of the railroad bridge near our old mill, is completed. One hundred and seventy-eight piles have been driven.

—Three rotary pumps purchased last week. Two are for the wash-house—for pumping soft water into tanks elevated about eight feet above the floor. The third is for the dye-room.

—The sleighing has exceeded one hundred days. This has been good luck for the Midlanders, who have drawn it is said for their work near here, what they expected to be drawing till next June.

WILLOW-PLACE.

—Allusion to the weather is said to be tabooed, but we can not resist the temptation to make a note of the fact, that a year ago to-day Mr. Higgins

planted peas in the garden north-west of our house. To-day nothing there meets the eye but a smooth waste of crusted snow. The ground beneath has not seen the light since the third of last December. The ice near the hole in the bathing-place on the pond, is nearly three feet thick; but this is probably thicker than the other parts of the pond, in consequence of the bending down of the ice under the weight of the debris thrown out every afternoon, before the coming of the bathers.

—The writer has daily walked to O. C. and back this winter, and has made some studies on the nature of snow-drifts, and the laws which govern their accumulation. The result to which he has come is this: The size of snow-drifts does not depend so much upon the violence of the wind after it exceeds a certain rate, nor upon the nature of the obstruction, whether it be a picket or Virginia fence, or a hedge (though the latter is the most complete), as upon the extent of unobstructed land to windward from which a moderate gale can collect loose snow. The height of the drift depends upon the height and nature of the fence or hedge, but it will not encroach upon the wheel-way of a road of common width, unless the wind has a fair sweep to windward of at least ten rods. If it does not have more sweep than this, the tighter and higher the fence or hedge, the better, for it will pile the snow up in a compact heap out of the way, instead of strewing it across the road. Any one who wishes to verify this theory can do so by a careful study of the road between here and O. C., especially a remarkable place a few rods north of the Hamilton bridge, where a huge drift suddenly begins, just where the space to windward emerges from the protection of the bend in the creek. I would suggest as a remedy for drifts, the planting of belts of evergreens or other dense-growing trees at a distance not exceeding ten rods from the windward side of the road. The snow which drifts after the wind passes such a barrier, will all be collected out of the way, by an ordinary fence.

—Our meetings have been edifying for the past few evenings, but not very reportable. Remarks have been made upon the subject of Spiritualism, called out by the reading of the book, "Planchette, or the Despair of Science." We read at ten minutes past six, which gives us half an hour, and time for Abram to carry the book to O. C. for their reading at fifteen minutes past seven. J. H. N. made some remarks last night after coming in from bathing, like these: "The difference between false and true spiritualism, is, that false spiritualism mainly consists in the gratification of morbid curiosity, while the true leads us on to useful enterprises. We may be sure that any future development of true spiritualism will result in useful enterprises for our good, and for that of all mankind. It is like a great waterfall. Superficial people would merely sit and look at it, while deeper natures would put in a water-wheel and set a factory at work. The coming dispensation will be one of miraculous and inspired use of natural means."

—Happening into the machine-shop this afternoon we found things lively. Quite a number of workmen were employed upon silk-machinery for the W. C. factory. Others were employed in making a line-shaft and fixtures for the new wash-house. Abram was making a pattern for a large cone to be used by the blacksmiths for rounding rings and bands. Mr. Burt was putting up a new lathe purchased of Wood, Light, & Co., Worcester, Mass. Price \$347. Joel had just returned from New York, where he has been to examine the different kinds of trip-hammers and to purchase one. After much examination he decided on Merrill's Atmospheric Hammer, as the most suitable for our use. Cost \$850.

WALLINGFORD.

—The factory and water-power situated in the meadow opposite our place, and heretofore occupied by Messrs. Hall, Elton, & Co., for the manufacture of German Silver Spoons, has this week been purchased by the Oneida Community. Price \$13,500. Possession is to be given next July, when the building will be fitted up for a Silk-Factory. The new establishment will make a convenient and useful attachment to our domain.

STIRPICULTURE.

AMONG THE HORSES.

[The *Galaxy*, one of the best of the New York monthlies, has in its March number, an excellent article on horses, from which we quote the following passages. The first of them gives statistics of three horse-breeding farms in Orange Co., N. Y., which the writer, Charles Willys Elliott, visited, and where he obtained his information. Our readers will be specially pleased with the "application" at the close.]

**** "I have no means of knowing what amount of capital has been invested in these three great establishments; but great as it undoubtedly is, it will come back.

"For Volunteer [a famous stallion] \$30,000 has been refused, and \$50,000 will not buy him. Messenger Duroc can not be bought for less, or Hamlet, in all probability. Let us start with this—only a guess at the present value of these studs:

WALNUT GROVE FARM.	
Volunteer.....	\$30,000
Two other Stallions.....	20,000
Twenty Mares.....	10,000
Sixty young Horses.....	42,900
\$102,900	
STONY FORD FARM.	
Messenger Duroc.....	\$30,000
Two other Stallions.....	20,000
Seventy Mares.....	35,000
Sixty young Horses.....	42,900
\$127,900	
NEWBURG STUD FARM.	
Hamlet.....	\$30,000
Four others.....	80,000
Twenty Mares.....	10,000
Forty young Horses.....	80,000
\$190,000	

"It must be said that this is not in any way an estimate made by the proprietors, and is the merest guess. But it may be mentioned that, in 1867, at a sale by Mr. Thorne of this kind of stock, the young stallions sold, on a bad day, at an average of \$1,225; the mares and fillies, not the best, at an average of \$400.

"These three great farms are now applying capital, skill, knowledge and care, and may we not expect great results therefrom? This is certain, that at none of them are they content with mere speed; they demand also endurance and style. We may hope therefore to see the scrubby and shuffling trotter supplanted by a strong and handsome race. * * *

"England has produced or perfected the race-horse, America the road-horse. England, by great care, great skill, and vast expenditure of money, has perfected the race-horse; wonderfully fine and altogether useless. America, by great care, great skill, and a considerable expenditure of money, has produced the trotter; altogether valuable—that is the difference.

"This quality—the swift trot—has been, in a sense, created by man, and is now transmitted and perpetuated. How?

"By breeding from such horses as showed such a tendency, and by training the progeny so as to create increased speed, which increased speed has been transmitted and intensified. It has now reached a single mile in 2 m. 17 1/2 s., and twenty miles within the hour. What more can be done? No man can tell.

**** "Whence comes this tremendous trotting action, as shown in the American road-horse? Racing men assert that the natural fast gait of the horse is the run, and that no high-bred horse trots fast naturally—therefore that the thoroughbred must be crossed with the 'dunghill' or 'cold-blooded' mare to secure a fast trot. I introduced the subject to Mr. Goldsmith, of the Walnut Grove Farm.

"I will show you a little of the natural fast gait," said he.

"Then were brought in succession three young horses, three-year-olds. They were turned loose in the open field and went trotting away at a great stride, head and tail erect. Then they were scared along by running at them; the dog went after them, and still they trotted fast; if they broke into a run, they came down again almost instantly; it was evident that they had a fast trot, which was the gait they preferred.

"What is your explanation of this matter?" said I.

"I will tell you. There have stood in this country the following stallions, all except Bellfounder and Abdallah thoroughbreds, and they nearly so:

Messenger, about 1795.	Bellfounder, about 1831-'82.
Baronet, about 1795.	American Star, about 1840.
Sea-gull, about 1820.	Abdallah, about 1848-'50.

and some others. Of these, Messenger, Bellfounder, American Star, and Abdallah were natural trotters, and it is asserted that Messenger has come in at the end of a running race on a fast trot. Out of these natural thoroughbred trotters have come our great road horses. * * *

"Let us look very briefly at what the trotting horse has done in the way of speed.

"Trustee trotted twenty miles within an hour.

"Bellfounder trotted seventeen and a half miles within an hour.

"Dutchman trotted a three-mile race in 7 m. 32 s., and could have done better—which was but 2 m. 30 1/2 s. a mile.

"Top-Gallant trotted, in 1828, four heats of four miles each, the fastest in 11 m. 6 s.; the slowest in 12 m. 15 s., and the whole sixteen miles in 45 m. 44 s.

"Flora Temple trotted a two-mile heat in 4 m. 50 1/2 s., and Dexter in 4 m. 51 s.

"Ethan Allen, with running mate, trotted the mile in 2 m. 15 s.

"Peerless went to the wagon a mile in 2 m. 23 1/2 s.

"Flora Temple trotted her mile in 2 m. 19 1/2 s.

"Dexter has done a half mile in 1 m. 6 s., and a mile in 2 m. 17 1/2 s.

"Lady Palmer and Flatbush Maid have trotted together—one mile in 2 m. 26 s., and two miles in 5 m. 1 1/2 s.

"The fastest double time appears to be that of Bruno and Brunette, who went the mile in 2 m. 25 1/2 s.

"And it is quite true that there are besides these, many horses who rank 'low down in the thirties.' Wonderful as this is—and it is wonderful—it is not because he can do a mile in 2 m. 17 s. that I value Dexter or any other horse; not as a fancy horse that the American trotter deserves praise, but because he is the horse for use, the horse for the road, the horse for a gentleman. Used in this way, as he ought to be used, he is undoubtedly high perfect; and in our fine days on good roads, through verdant country, he is capable of imparting—and he does it—a greater and purer flush of pleasure and a more perfect sense of relaxation from care and toil, than any animal existing. In this way, and not on the race-course, the trotter is a blessing to man; and in our land of exacting business he is one not to be lightly contemned. It is because to-day ninety-nine men can ride at a three-minute pace, not because one can ride at 2 m. 17 s. that I value this wonderful animal. Speed holds a first place, but it is not speed alone that is demanded in the perfect road-horse. Endurance and style must be added to speed. These qualities have in a great degree been combined. The horse must not only go fast but he must go fur, and he must last. Let me mention a few facts which illustrate this matter of endurance:

"Trustee, already mentioned, trotted twenty miles within the hour, and others have done the same feat.

"Lady Blanche trotted a mile when she was twenty-three years old in 2 m. 40 s.

"When twenty-two years old, Top-gallant (in 1829) trotted four four-mile heats against Whalebone, and won. He was more than fourteen years old before he became known as a trotter.

"Dutchman was fifteen years old when he trotted at Baltimore against Oneida Chief and Lady Suffolk.

"Ripton was nineteen years old when he trotted three heats in 2 m. 42 s. each.

"Lantern, now nineteen, can do as well as he ever could—so it is said.

"This endurance is making a change in the value of horses, and in men's minds. A horse that lasts till he is twenty, is worth probably ten times as much as if he were spent at twelve. Once no man was willing to buy a horse twelve years old. Who would hesitate now, if he came of good stock? Woodruff states that many of our famous trotters reached their best age when they were eight to ten years old, and lasted till they were fifteen and sometimes twenty. * * *

"Transmission of quality from parent to child is one of the marvels of animal life. This is exhibited singularly in the pointer-dog, who, originating with the fox-hound, has by training, had that instinct for the fox transmuted to an instinct for the partridge; and now conveys it to his descendants. There is also no longer a doubt that the peculiar conformation which has been induced in the trotter by training is, in some degree, transmitted to his or her progeny; but to what extent it is impossible to say.

"While all claim that 'blood,' by which is meant that of the Barbary or race-horse, when combined with the bone and muscle of the common mare, and, as some hold, with the Canadian pony, has produced the great road-horse, it remains true that some of the most remarkable of these have come before the world and have swept the field, with no pedigrees at all. Of these, two most striking instances are Dutchman and Flora Temple. Of Dutchman there is no guess, while of Flora Temple, we know but this: a little rough-coated mare, afterward known as Flora Temple, was bought by a Mr. Velie, of Dutchess county, from the tail of a drover's wagon, for \$175, in 1850; and whether she had blood in her he knew not. But it was afterward discovered, so they fancied, that she was descended from a Kentucky horse known as One-Eyed Hunter. When she was four years old she was so willful and unserviceable that she was sold by her owner for thirteen dollars. She was afterward sold for \$8,000, and would, at this day, have brought twice or thrice that sum.

"Early training all experts seem to deprecate, but not early handling. High feeding and early training have filled the English racing stables with weedy colts who come to nothing. A few trotters have made fast time at three years; but it is considered dangerous for a horse, who is meant to do his best and to last, to urge him so early. Woodruff, admitted to be an authority upon this point, strongly deprecates early training, and states that the best

horses have not been so trained. But early handling—gentling—is of the first importance.

"What," I asked of a great and most intelligent grower, "do you consider of most importance, next to blood?"

"Handling, gentling, so that the colt knows you as a friend. He must never be frightened. Once frightened, it is impossible for him to do his best. He must have perfect confidence in man."

"Then," said I, "you believe in training, not breaking?"

"Exactly."

"As a matter of public economy, perfecting the horse is of vast importance. There are in this country some seven millions of horses. Increase their value ten dollars each, and the wealth of the nation is increased \$70,000,000; increase it one hundred dollars each, and it is \$700,000,000."

"As we are now exporting trotters to Europe, and may increase the exportation, it is well to impress it upon our farmers that the improvement of their stock means the increase of their purses."

"We may as well make up our minds that the day of cheap, or, rather, low-priced horses has ended. A good road-horse cannot now be sold for less than four hundred dollars, and upward. The cost of a good four-year-old is not less than that amount, and may be more. Whoever, therefore, buys a horse for less than this, may be sure that he is not getting a good horse. And there is better economy, too, in buying this class of horses than low-priced ones; they are really cheaper. A horse that has the blood and training which will insure him to be good at the age of twenty, is cheap at anything under one thousand dollars."

"Whoever values the pleasure of driving and the security of a sound horse, will not haggle much at price."

"We come then to some conclusions:

"First. By raising horses from healthy parents only, are we sure of healthy offspring."

"Second. To secure the best road-horse, we demand size, style, speed, and endurance. These can be got only by obtaining colts from parents having these qualities."

"Third. These qualities can be secured in almost every case now, and there is a probability that we shall, by-and-by, reach certainty; so, then, there is no excuse for raising a poor 'dunghill' horse."

"Fourth. Qualities good or bad, are transmitted. Beauty is transmitted as well as speed and endurance."

"Fifth. Early forcing, either with food or work, is injurious."

"Sixth. Harsh treatment spoils the mind of the colt, produces nervousness and permanent injury."

"Seventh. Good stock, good air, good food, careful handling and work, insure the production of perfect horses, which are the easiest raised, and of course are vastly most profitable."

"In the language of the clergy, permit me to make a personal application:

"At this moment ten times as much care and thought and money, are devoted to the production of perfect horses or pigs, as to men and women. By observance of the same care and application of the same rules, it is possible to produce a race of men and women which shall be healthy, spirited, handsome and enduring. The world is full of weedy, homely, suffering human beings, and who is to blame? Who doubts that most of us eat, and drink, and smoke, and do all sorts of things that we know to be pernicious, and that we permit them in our children; while we should consider ourselves as mad if we allowed our colts and pigs to do the same kind of things? A man has as good a claim to be handsome as a pig, a woman as a horse, certainly."

"Are we then demented? It is a very curious question, one which we commend to the careful consideration of the 'Society for Prevention of Cruelty to Animals.'"

REMARKS BY J. H. N.

[A written Home-Talk read at the family meeting, March 15, after the reading of the above article.]

The moral of this discourse—which seems really to be the object of it, though the writer probably did not know it—is evidently becoming more and more a fixed thought in the public mind. The breeding of animals which is going on under the guidance of modern science, is certainly a dangerous thing to society as at present constituted. With marriage and the common theories and institutions of the sexual relations, it is utterly useless to think of doing any such things for the improvement of the human breed, as is done for horses; and yet thinking men can not help constantly making just such applications of what they know about breeding animals, as this writer has made. The result must be that by and by these thinking men will say, "We must make arrangements that will allow of scientific human propagation; and marriage must get out of the way." Let us of the O. C. consider

it our business to pioneer in this direction, and get ready for the world, when it shall come to this inevitable crisis.

It is easy to see that we as a Community are already well advanced in arrangements favorable to scientific propagation. Our gathering in large numbers, our displacement of marriage, our training in male continence, our victory over special love, and the growth of public spirit among us, make it easy for us to do in this matter, what is utterly impossible in ordinary society. Still there are many great problems unsolved before us. If all we had to do were just what is done in horse-breeding, the business would be simple enough. But men and women are not horses; and the great question which is before us just now is, *Wherein do the cases differ, and require different treatment?* I intend to study this question with all the help I can get from above and from below; and I hope the whole Community will fix its attention upon it till it is settled.

In the first place it is plain that the kind of control which is used in horse-breeding, cannot be used in human breeding. We do not own one another, as men own horses. God himself does not own us or manage us in any such way. Men and women will not be kept apart by partitions and fences, or brought together by halters and drivers. The final government under which human breeding will be conducted, must be free self-control.

The improvement of horses, we see, is carried on by wise selection. Animals that ought not to propagate, are kept apart, and those that will produce the best offspring are brought together. We can not doubt that some thing like this will be required in the improvement of the human race. But how is it to be done? Who is to make the selections? What are to be the inducements? These are difficult questions; but to me so much is clear—that rational demonstrations and good spiritual influences, instead of personal dictation, are to govern in this whole business; so that not only those that ought to propagate will come together from choice, but those that ought not to propagate will voluntarily and cheerfully refrain.

Horses are raised by men for two distinct purposes: the greater part of them for business; and a less number for breeding. So it is with bees in a state of nature. It is conceivable that human beings should find themselves adapted by God and nature to similar distinct purposes, and should fall into their separate destinations as heartily as the bees do. When children shall be sincerely regarded as the offspring of the Community, and not of individuals, it will not be so difficult as it has been, to accept and appreciate division of labor in bearing, breeding and providing for them.

Yet it is evident that there is in the nature of things a broader basis for individual propagation in the case of human beings, than in that of horses. The horse-breeder may have his eye exclusively on the good of the offspring; but in human breeding, the good of the parents must be the first consideration. As God is not made for his children, but his children for him; so the law through all his household is, that offspring are for parents, not parents for offspring. It may be desirable that persons should have children for their own improvement, when they would not be selected as breeders if nothing but the quality of the offspring were contemplated.

And again, human beings have social and spiritual connections very different from those of horses, which are affected by propagation and non-propagation. The question in any case of selection may be, not solely what sort of offspring will be the result, but what will be the effect on the social relation of the parties and on the organism of society around them. In other words, social considerations may be complicated with personal, thus making the problem of selection far more intricate for human beings than for horses.

But perhaps I have said enough to indicate what sort of questions we have got to study. We will not doubt that God will help us through. We will not fear to commence experimenting. If we have trouble we will get science out of it, as we have done in all the experience of the past.

The inducements to heroism and perseverance in our experiments are enormous. The inducements in horse-breeding are the high prices which fine horses command. But there is an ever growing demand for noble men and women, which will pay higher prices to any body that will set about breeding them, than any ever heard of in the horse-market. God and the heavens are offering premiums in this business; and the greatest want of the world in every department of action is good men and women.

The prices we shall get may not be in money (though good men and women are the very animals to make money); but whoever helps in any way to improve this highest product of creation, will surely get in the long run the best rewards that God and man can give.

We will not forget that the improvement of humanity is to proceed on two lines—that of good treatment after birth, and that of good selection before birth. That indeed is the emphatic lesson which the horse-breeders teach. The first part of that lesson requires us to take the best possible care of children already born; and that, in the largest sense, means ourselves and the entire existing race of man, dead and alive. But we shall probably find that to do this, we must attend faithfully to the second part of the lesson—that the best way to take care of ourselves and existing humanity, is to make the next generation as much better than ourselves as we can.

CATHOLIC DAYS.

VII.

FEAST OF THE IMMACULATE CONCEPTION.

THIS is on December 8th, and commemorates the conception of the Virgin Mary. This doctrine of the Roman Catholic Church concerning the immaculate Conception of the Virgin Mary, teaches that she was in her conception exempt from all stain of original sin. Not merely as some Catholic divines in ancient times held, that she was "thus sanctified only after her conception, after the union of the rational soul with the body," but that in her very conception she was immaculate, freed from original sin, and brought forth into this world in a state of perfect sanctity. The Catholics say that before her birth, the fall of Adam had involved all mankind in guilt; for "four thousand years sin reigned without control on every side;" "even the sons of light were born into its slavery"—Abram, Moses, Elias, Jeremiah, Job, David, and all; "sin was become a universal leprosy;" "every child contracted this infection with the first principle of life;" "but Mary, by a singular privilege, was exempted from it, and entered a world of sin, spotless and holy." "What a glorious spectacle," cry the Catholics, rapturously, "what a subject of joy was it to the heavenly spirits, to see the empire of sin broken, and a descendant of Adam come forth free from the general contagion of his race, making her appearance pure, holy, and beautiful, richly adorned with the most precious gifts of grace, outshining the highest angels and cherubims!"

The feast of the conception was celebrated at a very early age in the East, but not until the 8th or 9th centuries in the West. This doctrine of the immaculate conception, however, was not defined as an article of faith in the Catholic Church, until the present century. Pius IX, shortly after ascending the papal chair, consulted with all the patriarchs and bishops of the Church as to the propriety of defining this doctrine, and receiving an almost universal expression in favor of it, established it in a formal statement, Dec. 8th, 1854.

ADVENT.

This is the holy season comprising four Sundays before Christmas. It begins on St. Andrew's day, or on the Sunday next before or after it, according to the day of the week on which the 25th of December falls. *Advent*, is from the Latin, *advenio*, I approach, and is in commemoration of the approaching birth of Christ.

CHRISTMAS.

This is also called the "Festival of the Nativity" by the Catholic Church, and is observed on Dec. 25th, as the anniversary of the birth of Christ.

Since A. D. 138, it has held a high rank among Christian solemnities. Though now observed on a fixed day, at first it was one of the most movable of Catholic festivals, often confounded with Epiphany, and generally celebrated by the eastern churches in the months of April and May. On the other hand, the western churches generally observed the 25th of Dec. as the anniversary of Christ's birth, and it was rarely observed by them later than Epiphany or the 6th of January.

In the 4th century a thorough investigation as to the date of Christ's birth was made by the theologians of both East and West, the result of which was an agreement on the 25th of December. A writer on the subject, says: "The chief grounds for the decision were the tables of the censors in the archives of Rome; and although in the opinion of some of the fathers, there was not authentic proof for the identification of the day, yet the decision was uniformly accepted, and from that time the nativity has been celebrated throughout the Church on the same day." It is evident that in this discussion the theologians of the East had to yield to the opinion of those of the West, led by the haughty church at Rome. Some of the Asiatic churches acquiesced, most reluctantly, in this decision.

It has been a common tradition from time immemorial, that Christ was born about midnight; and so in Roman Catholic countries, Christmas is ushered in by the celebration of three masses, one at midnight, the second at early dawn, and the third in the morning. The name Christmas, from *Christ* and *mass*, is derived from this custom.

It is said that "the custom of singing canticles at Christmas, called carols, which recalled the songs of the shepherds at the birth of Christ, dates from the time when the common people ceased to understand Latin."

Christmas has always been considered by the Catholics in the light of a religious festival. In Protestant countries, however, the day is not only distinguished for devotion, but for relaxation from business, merry-making, social re-union and festivities.

The original of this festival, is, by some learned writers, carried as high as the age of the apostles, but it can hardly be said that the first traces of it are to be found earlier than the second century. It was observed with the greatest veneration by the early Catholic Church, and was always spoken of in the highest terms, as the principal festival of Christians. Chrysostom styles it "the most venerable and tremendous of all festivals," and "the metropolis or mother of all festivals;" and adds, "from this the Epiphany, and the holy paschal feast, and the Ascension and Pentecost took their original. For if Christ had not been born according to the flesh, he had not been baptized, which is the *Theophany* or *Epiphany*; neither had he been crucified, which is the paschal festival; neither had he sent the Holy Ghost, which is our Pentecost."

In the early Church, all fasting was strictly prohibited on this day, and no one, without the suspicion of impious heresy, could go against this rule. And to show all possible honor to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not to go to any of the other churches in the country, unless compelled by the necessity of "sickness or infirmity." Besides this, the Laws of State prohibited all public games and shows on this day. Indeed, the "merry Christmas" of to-day, would hardly be recognized by the ancient Church. The sacred character of this day in the eyes of the early fathers, will perhaps be made apparent to my readers by the following extract from an exhortatory sermon of an eminent and eloquent saint of the fourth century. I should first remark, however, that at this season of the year (i. e., during December and January), was celebrated among the heathen their great festivals of Saturn and Janus, with great excess of merriment. The Saturnalia, especially, was a period in which all classes, including even slaves, indulged in intemperate, loose, and dissolute jollity and license. These festivals were looked upon with horror by all Catholics, and in this exhortation to his people on the

"Nativity of Christ," Nazianzen seems to endeavor to guard his auditory against running into the same abuses.

"Let us celebrate this festival," says he, "not after the way of the world, but in a divine and celestial manner; not minding our own things, but the things of the Lord; not the things that tend to make us sick and infirm, but those things which will heal and cure us. Let us not crown our doors with garlands, nor exercise ourselves with dances; let us not adorn our streets, nor feed our eyes, nor gratify our ears with music, nor any of our senses, touching, tasting, smelling, with any of those things that lead the way to vice, and are inlets of sin. Let us not effeminately adorn ourselves with soft clothing, nor jewels, nor gold; nor artificial colors, invented to destroy the divine image in us; let us not indulge rioting and drunkenness, which are frequently attended with chambering and wantonness; let us not set up our lofty canopies or tables, providing delicacies for the belly; nor be enamored with fragrant wines, or niceties of cookery and precious ointments. * * * But let us leave these things to the heathen, and to their heathenish pomps and festivals." &c., &c.

A. E. H.

OUR LETTER-BOX.

"—, Wis., Mar. 10, 1869.—With many thanks for past favors, I again ask for the CIRCULAR, which I have learned to love next to my Bible. I send you one dollar, not as pay for the paper, which you have freely given, but as the widow's mite. Please accept it for Christ's sake.

L. R."

"—, VI., March 5, 1869.—To me your blessed CIRCULAR is still a weekly visitant, and as I peruse its pages from week to week it almost seems like a foretaste of Heaven and of the joys to come. I can not feel grateful enough to you for your great kindness in sending so good a paper to one who is willing but unable to pay for it.

M. J. J."

"—, Ill., Feb. 28, 1869.—Your paper is doing me some good. It has caused me to read the Bible more than I ever did before. There are a great many things I should like to write and ask about if I were not afraid of giving unnecessary trouble; but sometimes by waiting I find something in the CIRCULAR that explains the very particular I wished to know about.

W. G. W."

"—, VI., March 2, 1869.—Not only once in the year, but each time we take up the paper do we return thanks. This week the first page comes laden with good things. That "old trunk in the garret"—I am glad its contents were preserved and brought to light. "Love Power" I have read and re-read, and think it *just right*. Each number has some article particularly interesting, something which supplies the soul's present need; most frequently it is the "Home Talk."

M. & L. D."

"—, N. Y., Mar. 8, 1869.—We want you, dear CIRCULAR, and must have you. But owing to my husband's failing to get a part of his last summer's wages, we are obliged to go without many things that we need. But we are very independent, and intend to pay for all we have. We don't like to beg even of the rich and generous. We are well able to pay for the paper when those who owe us can pay us, and we will do so. If you will send it a little while on credit we shall feel greatly obliged.

M. C. J."

"—, VI., March 5, 1869.—No words can express the gratitude I feel towards you for the CIRCULAR, which has been a weekly visitor in my house for three years. I do feel as though it was a blessing from God, and I should hardly know how to keep house without it. The Home-Talks are so good that they seem to bring one nearer to God every day. I feel that I am asking a great favor to have it sent free, but I will pray to God to let your cause prosper and to bless you evermore. Please continue.

A. E. R."

"—, Ill., March 13, 1869.—I am very grateful to you for the CIRCULAR. I wish I were able to send you a dollar, but I am a poor wash-woman and

have hard times to get along. I read it and lend it to other poor persons. It has much good spiritual food, and I shall be very glad to receive it another year. I forgot to write in time to reach you before the 15th of March, but I hope you will not punish me so much for my forgetfulness as to withhold from me the CIRCULAR. I send ten cents to pay you for any extra trouble in putting my name on the free list.

M. M. W."

"—, C. W., Mar. 8, 1869.—I wish to renew my subscription for the CIRCULAR, and at the same time thank you sincerely for it. I assure you that it is very highly appreciated by me, and it has been a great source of comfort and assistance to me for the past sixteen years. I believe it to be a faithful messenger of truth and love to all persons who are earnestly striving for a better life. I wish to acknowledge my sympathy with you in your efforts to inaugurate a true state of society, and elucidate the truth as it is in Jesus.

E. T."

"—, Iowa, Mar. 4, 1869.—The CIRCULAR has become an old familiar friend, each week bringing words of encouragement, elevating my aims, enkindling my aspirations and strengthening my resolve to devote myself and all that I possess to the Lord. It is reasonable that at least once each year, you should know the effect your paper produces on those who read it. It has given me a better knowledge of what it is to be a Christian; a stronger faith in the power of religion to purify the heart; a more abiding confidence in purified (Christianized) humanity, and a firmer resolve to perform my duties in the fear of God alone, and to prepare myself to do the largest amount of work in his cause, and in the best manner that is possible for me.

B. F. O."

"—, Tenn., Mar. 6, 1869.—We desire the CIRCULAR continued. We believe as a general rule that what costs the most is worth the most. The CIRCULAR with us is an exception. We, with many others from different parts of the north, have secured homes in this locality. The condition of things generally, caused by the accursed institution of slavery, is such that it is up-hill business in getting started; but we feel that the natural advantages will well pay for all the privations that we have to contend with. We have been settled here some fourteen months, and we have not yet seen anything to discourage any one from securing a home in this locality. Thirty schools have been started within the past year (and are in operation) in Warren Co., Tenn.

F. C. S."

NEWS AND ITEMS.

A KINDERGARTEN is to be opened in Chicago.

THE medical department of Harvard University has six negro students.

FORTY-FOUR applications for divorce are before the Hartford County (Ct.) Court.

A DENVER dispatch announces that General Custar has been captured by the Indians. No particulars are given.

ELIAS WARD, a commercial traveler, has been fined \$400 in Baltimore for selling goods by sample without local license. The case will be carried to the Court of Appeals, and to the United States Supreme Court if necessary.

EARTHQUAKE shocks continue along the Peruvian coast, and in Chili.

THE Governments of France and Belgium are arranging for a commercial conference.

MADRID, March 17.—During the sittings of the Constituent Cortes, Gen. Prim, the Minister of War, announced that the monarchists were prepared with their candidate for the throne. His name would be made public soon.

BISHOP MCKARIE was consecrated at Capetown, Africa, January 15th. Protests against his consecration have been received from Capetown and Natal. The object of his consecration is to impair the influence of Colenso, by putting him in the field as a rival of that prelate. In the House of Commons the bill for the disestablishment of the Irish Church came up for its second reading. Mr. Disraeli spoke against it in a style of extravagant denunciation,

THE LITTLE JEW.

A TRUE STORY.

[By the author of "John Halifax, Gentleman."]

We were at school together,
The little Jew and I,
He had black eyes, the biggest nose,
The very smallest fist for blows,
Yet nothing made him cry.

We mocked him often and often,
Called him all names we knew—
"Young Lazarus," "Father Abraham,"
"Moses"—for he was meek as lamb,
The gentle little Jew.

But not a word he answered—
Sat in his corner still,
And worked his sums, and conned his task,
Would never any favor ask,
Did us nor good nor ill,—

Though sometimes he would lift up
Those great dark Eastern eyes—
Appealing, when we wronged him much,
For pity? No! but full of such
A questioning surprise.

Just like a beast of the forest
Caught in the garden's bound,
Hemmed in by cruel creatures tame,
That seem akin, almost the same,
Yet how unlike are found!

He never lied, nor cheated,
Although he was a Jew:
He might be rich, he might be poor,
Of David's seed, or line obscure,
For any thing we knew.

He did his boyish duty
In playground as in school:
A little put upon, and meek,
Though no one ever called him "sneak"
Or "coward," still less "fool."

But yet I never knew him—
Not rightly, I may say—
Till one day sauntering round our square,
I saw the little Jew boy there,
Slow lingering after play.

He looked so tired and hungry,
So dull and weary both,
"Hollo!" cried I, "you ate no lunch;
Come, here's an apple, have a munch!
Hey, take it, don't be loath."

He gazed upon the apple,
So large and round and red,
Then glanced up towards the western sky—
The sun was setting gloriously—
But not a word he said.

He gazed upon the apple,
Eager as Mother Eve—
Half held his hand out—drew it back:
Dim grew his eyes, so big and black—
His breast began to heave.

"I am so very hungry!
And yet—No, thank you. No.
Good-by." "You little dolt," said I,
"Just take your apple. There, don't cry:
Home with you! Off you go!"

But still the poor lad lingered,
And pointed to the sky;
"The sunset is not very late;
I'm not so hungry—I can wait.
Thank you. Good-by—good-by!"

And then I caught and held him
Against the palisade;
Pinched him and pommelled him right well,
And forced him all the truth to tell,
Exactly as I bade.

It was their solemn fast day,
When every honest Jew
From sunset unto sunset kept
The fast. I mocked; he only wept:
"What father does, I do."

I taunted him and jeered him—
The more brute I, I feel.
I held the apple to his nose;
He gave me neither words nor blows—
Firm, silent, true as steel.

I threw the apple at him;
He stood one minute there,
Then, swift as hunted deer at bay,
He left the apple where it lay,
And vanished round the square.

* * * * *

I went and told my father—
A minister, you see;
I thought that he would laugh outright
At the poor silly Israelite;
But very grave looked he.

Then said, "My bold young Christian,
Of Christian parents born,
Would God that you may ever be
As faithful unto Him—and me—
As he you hold in scorn!"

I felt my face burn hotly,
My stupid laughter ceased;
For father is a right good man,
And still I please him all I can,
As parent and as priest.

Next day, when school was over,
I put my nonsense by;
Begged the lad's pardon, stopped all strife,
And—well, we have been friends for life,
The little Jew and I.

—Young Folks.

TO CORRESPONDENTS.

S. H., Mass.—Thanks for \$10 received.

W. H., Ill.—The \$1.00 was not enclosed.

H. I., Phila.—Your Post-office order was received.

T. K., Penn.—Your letter of March first, containing one dollar, was received.

A. S., Wis.—We do not take boarders, but we receive visits, not exceeding a day or two.

W. J. R., Ark.—We think that letters on the subjects you mention might be made very interesting. Let us see what you can do.

B. W., N. Y.—"Would you tell me whether you take in boys of twelve, to train up industriously and educate?"

We do not receive children without their parents.

S. T. A. F., Mass.—You may send us, if you please, a few chapters of the sketch you propose to write; but we can not, of course, engage beforehand to publish them.

H. N. W., Ohio.—"The shoe now universally worn is so uncomfortable that I must have yours if I can. Suppose I should send an order for 4 dozen pairs," &c.

We have several letters to the same effect. We are very glad to have our shoe find favor; but our shoemaker can make no promises yet.

W. J., Md.—You complain because we do not answer your letters, but you acknowledge in the next line that the CIRCULAR comes to you weekly, and is always acceptable. Now if we felt obliged to answer all the letters we receive, we should have no time to publish the CIRCULAR. You have written to us four times, you say, in two years. We have sent you more than a hundred CIRCULARS in the same time, full of the best thoughts we have.

Brick Masons Wanted!

WE WANT TO EMPLOY FOUR GOOD
brick masons to work on our New House.
We are expecting to commence on brick about
the first of June, and will pay first-class work-
men good wages. We shall commence the founda-
tion the last of April. If any of the readers of the
CIRCULAR are of the class described above, and
would like to work for the O. C., they will please
correspond with
E. H. HAMILTON.
Oneida Community, Oneida, N. Y.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 25. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.
SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

Messrs. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.